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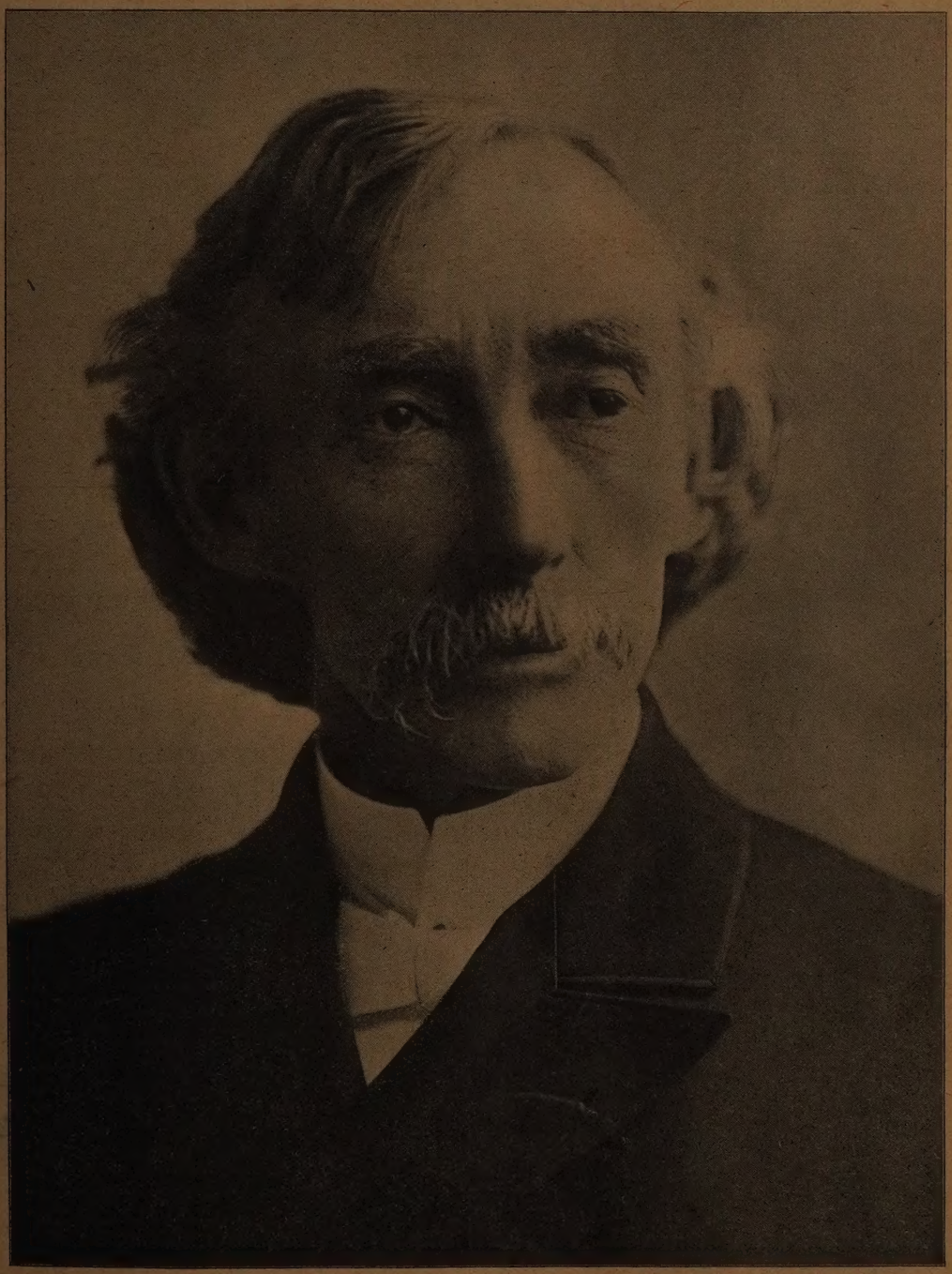
OLD SERIES, VOL. 39. CHICAGO, JUNE 24, 1897. NEW SERIES, VOL. 5.



REV. H. W. THOMAS.

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SOUR GRAPES!

Housewives of Chicago are respectfully cautioned to lend a deaf ear to the shallow stock argument, as feeble as it is untrue, of various unprincipled ice companies, who, in their frenzy, fear, and failure to cope with us, dare assert our inability (?) to deliver sufficient ice throughout the season. This is the transparant straw these dealers (business men?) in an inferior article cling to. They know better than to wait in silence through the season, for then this "paint and putty" prediction would have as little effect in the face of truth and justice as the empty rattle of a falling tin can.

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THE NEW UNITY

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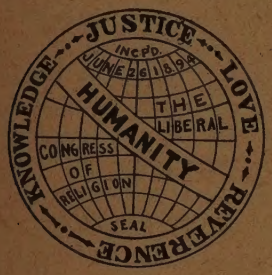
THE NEW UNITY

VOLUME V. THURSDAY, JUNE 24, 1897. NUMBER 17.



TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion, to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in oganization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future. —*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

Editorial.

"Yes, I suppose it is well to make some sort of exclusion,
Well to put up the bars, under whatever pretence;
Only be careful, be very careful, lest in the confusion
You shut yourself on the wrong side of the fence."

W. D. HOWELLS.

A Beethoven monument was dedicated in Lincoln Park last Saturday. The monument is a gift of Carl Wolfsohn, and is executed by Johannes Gelert, the author of the famous statuary group at the Columbian Exposition, "Out of Work." Thus gradually are our parks being enriched, America feeling the power of art.

Chicago has been vitalized by a recent visit from Professor Gilman of Johns Hopkins University. He gave the address for the first graduating class of Armour Institute, and spoke at one of the gatherings of the Chicago University. On this latter occasion he took up the ill-advised phrase, "the degeneracy of science," characterized it as a phrase invented by the theologians, and proceeded to expose the fallacy implied. It was a manly defense, not only of science and the methods of science, but of scientific men, and showed them not only to be virile, but tender, imaginative, creative. May he come again soon.

Theodore C. Williams, who has been sojourning in Italy, contributes to last week's *Christian Register* some thrilling translations from contemporary Italian papers, showing the valor of the volunteers in the Greek war, the Garibaldini who sang their way to battle now as in the old days, when the song was for "Free Italy." Mr. Williams's comment may not be prudent, or even wise, but it savors of life and righteousness, when he says: "But the European newspapers are all agreed that this is not an age of sentiment. Saint George does not infallibly kill his dragon just now. Young men who exert themselves on behalf of drowning babies, or run off to fight Turks and defend weak little nations, would be wiser if they stayed at home and tried to make a bit of money. And, as Lord Salisbury observes, people who are weak and rash should take the consequences of their weakness and their rashness."

We were glad to receive the following postal card from a careful student. It is in accordance with the promptings of our instinct. We felt it must have been spurious, but we are glad we published it, so as to bring out the following correction:

GOUVERNEUR, N. Y., June 15, 1897.

EDITOR NEW UNITY,—Permit me to say with reference to alleged letter of 1682, given on page 263 of NEW UNITY, that I saw it in print somewhere, say a year or two ago, and not long after the statement that it was spurious, cleverly concocted, no doubt, like the equally spurious "blue-laws" of Connecticut, to bring odium upon the fathers of New England. And, indeed, we ought hardly to be deceived by such an instrument. The men of those old times made blunders enough, moral and intellectual, but they were hardly capable of such foolishness as this letter virtually attributes to them.

Sincerely yours,

H. D. CATLIN.

The *Christian Register*, quoting from the *Congregationalist*, makes President McLane of the Pacific Theological Seminary say: "In California there are one hundred churches too many, and if they should die off, it would be the best thing for the kingdom of God." This seems to us to be the dawn of the higher wisdom which Protestantism has been so blind to. A new church may be a blessing, but sometimes it is a curse, because it means introducing another faction into the community, distracting forces too much distracted. It means a hopeless battle, which will end like that of the Kilkenney cats, or end in the discovery that "that which God hath united, should not be put asunder." Our contemporary, commenting on this quotation, well says: "Some large churches might die off without being sure of that blessing pronounced upon those 'who die in the Lord.'" Not to pass on death sentences, we venture to add that only those churches live in the Lord who live in the constant hope, prayer, and effort of unity and harmony. The synthesis far out on the horizon must ever be in mind.

The Chicago University has taken a wholesome stand in regard to the late hours indulged in by the students in their "social functions." President Harper has decreed that all dances, banquets, etc., shall close at twelve o'clock, and the dean of one of the women's buildings turned down the light at eleven on some merry-making of the young ladies. Let good sense prevail, and the hot blood of youth be curbed by the cooler judgment and sober wisdom of mature life. THE NEW UNITY believes in youth and has advocated dancing in connection with the home, the school, and the church, but it advocates it, that it may the more effectively fight the abuse. Particularly infelicitous are the merry-makings that reach over the midnight hour in connection with the graduating strain of commencement days. At best, they are seasons of tremendous exposures to body and brain, and it is bad art, as well as bad morals and worse religion, to mar the high climax of the graduation with the anti-climax of the unseasonable, with the attendant dangers of the reaction. We are glad that President Harper has taken a stand on this matter.

Whatever else is skipped in the *New England Magazine*, the Editors' Table must never be skipped. In the June issue Mr. Mead delivers, in sharpest term and clearest logic, the indignant rebuke to the senators of the United States who defeated the arbitration treaty, a document of so much promise and significance. He shows that the twenty-six men who answered "No," thus circumventing the forty-three men who uttered "the everlasting 'Yes'" which will continue "to sound on until it triumphs and unites the world," represented a vastly smaller minority of population than it did in the Senate. Ten of these twenty-six were from the five states of Idaho, Montana, Nevada, and the North and South Dakotas, which, united, represent a smaller population than either of the cities of New York or Chicago, Philadelphia or Brooklyn. Nevada has a population less than the city of Worcester, Mass., and these were the states which "blocked civilization and covered the Republic with shame before the world." Of all the great states, the state of William Penn alone joined the sorry company.

In the same magazine, our associate, E. P. Powell, furnishes further material in this direction in a pungent article on "England and New England," showing the importance of closer relations and the need of overcoming the vulgar prejudices that divide.

Independency in religion is unquestionably the word of the times. The establishment of the Central Church in Chicago by Professor Swing, and some years later that of the People's Church of Chicago by Dr. Thomas, and, following their examples, the establishment of such organizations as the People's Church at Aurora, at St. Paul, Washington, Kalamazoo, Bloomington, Freeport; the Church of Goodwill at Streator; the Independent Society at Battle Creek and many other places. The Liberal Congress of Religion, the State Congress of Illinois, all indicate the vitality of this movement, and warrant the belief that the call now is for able and experienced men to enter most any town of a five or ten thousand population or upward throughout the Northwest, who can call together the unchurched and the mischurched on the platform of independency of thought without antagonizing existing organizations, and thus pave the way to that later dependency or mutual confession of common interests and common needs that will lead again to co-operation among churches, which will eventually bring again the Catholic dream into potency and establish that higher catholicity, not of Roman, nor of Christendom, but the catholicity of universal religion, that which will enter into the full inheritance of all the past, that will be the child of all the prophets, saints, and sages, and in whose sacred library all Bibles will find a place.

The friends of education, the believers in freedom everywhere, must enter an indignant protest against the indignity offered President Andrews of Brown University by the Board of Trustees, who at their recent meeting appointed a committee to censure President Andrews on account of certain political utterances last fall on the currency question, offering as their reason for the same the fact that the University had probably lost a million dollars which John W. Rockefeller was about to give them when President Andrews's intelligence and study ran counter to his political or financial theories. President Andrews is a scholar and a gentleman, a man who stands eminent among the educators of the nation, one who may not always speak wisely (who can?), but who always speaks advisedly, and for these capitalist trustees to presume to discipline the student is an effrontery, not to the accomplished gentleman in question, but it is a menace to education. We can for a while endure the humiliation of seeing capital buy legislatures, gag lawyers, muzzle newspapers, dupe municipal councils, if only they will keep hands off our schools; but when they undertake to bias study and to silence scholarship, to corrupt colleges and universities, it would seem as though the last hope of democracy is threatened. President Andrews is not hurt. The censure, whatever it may be, will honor him more than laurel wreaths, but poor Brown University, whose interests are guarded by such a board, and poor foolish trustees, who in the conceit of their wealth and the blindness of their commercialism, are trying on the shores of Rhode Island Bay the experiment which one foolish Kanute tried on the Southampton Beach over a thousand years ago.

The Nashville Congress.

Tuesday and Wednesday, June 15th and 16th, were spent by the senior editor of this paper at Nashville, whither he went in the interest of the October Congress. Although the weather was of a sweltering kind, the visit was of a nature to inspirit the secretary and to greatly advance the plans for what we believe will be a most significant meeting of the Congress. That the South is barely ripe for its message of fraternity, that many of those in the North whose co-operation we would be glad to have, ministerial and lay, are hardly ready to venture upon the theologically dangerous experiment of letting down the denominational bars or climbing over the sectarian fences, are matters which experience proves what was already expected; but that a great amount of interest is felt in the coming meeting, that the papers are ready to give it due publicity and cordial encouragement, that the management of the exposition are still cordial and anxious to co-operate, and that the local committee, consisting of Dr. Isidore Lewinthal, the Jewish rabbi of Nashville, and Hermann Justi of the department of promotion and publicity, are prepared to lend all the co-operation within their power, was also proven by our recent visit. The facilities for an enjoyable and even restful session seem to us greater than we expected. We found that the grounds of the exposition are kept open at night, while most of the exhibits are closed, and the facilities for transportation between the city and the grounds, the abundant provision for adequate and economic restaurant privileges, will probably lead to the conclusion that it will be wise to hold all the sessions of the Congress on the ground, and thus gain greatly in concentration and continuity. The programme, in the rough, will probably consist of thought sessions morning and evening, running through Tuesday, Wednesday, Thursday, Friday, and Saturday, the afternoon being left open for informal inquiry-meetings, visiting, fraternal greetings, and enjoyment of the exposition. Saturday evening will be given to a reception, probably tendered us by the ladies of Nashville, in the Woman's Building. Sunday as many of the local pulpits will be occupied as are available by the visiting clergy, and a great platform-meeting will be held in the Tabernacle in the city, and perhaps elsewhere. It is not wise to anticipate further details or to name those whom we expect to be in attendance, but the announcement will be made in due season, and we can assure our readers that the programme will contain the names of those whom the nation delights to honor as thinkers, students, and leaders of thought.

Of the exposition itself, we have only words of praise and delight. To those who saw the White City, of course the adjectives are of the diminutive degree. It is a "little exposition," beautiful, suggestive, and restful. To those who were not at Chicago, and this class will include probably more than seventy-five per cent of those who will be in attendance at Nashville, it will be an inspiring delight, an astounding revelation. There are exhibits enough even at Nashville of the triumphs of science, mechanism, commerce, education, and art to prove a great university to the multitude who will come from the rural regions of the Southland, the cotton-fields of Alabama, and the mountain fastnesses of Tennessee and Georgia.

No pains will be spared to perfect the details that will enable those who attend the Congress to do so at the minimum of expense and the maximum of comfort. Our present plea is a double one. Begin now to plan to go. It will be worth your while. And — do lend a hand. Make it possible for the management to secure maximum efficiency in this opportunity, which comes but once, and will not come again, in our lifetime. Give us money enough to make it possible for us to present a programme that will make an impression on the South, leave its mark on the denominations, prove an impulse to individuals and organizations that will impel them towards the kingdom of open-mindedness, ethical earnestness, and the wider fraternity.

We recently published the financial exhibit of the third year of the Congress, ending June 1st. It showed the wide geographical range at least of our constituency. A hundred annual life members at five dollars, and a few more life members at twenty-five dollars, seem to be a reasonable expectation, even in the hard times. Why should we make the times harder by being persistently mean towards the only things that make any time endurable, and which will make hard times inspiring?

Bear in mind there is going to be a Congress at Nashville of measureless significance, and the potency of that Congress will be measured by your interest and self-sacrifice.

Where are the ministers and the societies, local churches and conferences, who so gladly affixed their names to the first call, who, in their most enthusiastic moments, would not have dared in 1894 to have predicated that in 1897 the Congress would have arrived at such an opportunity as this? Have their faith and vision left them? Are there no churches, conferences, associations, clubs, and compacts that in their organized capacity cannot tolerate the suggestion of their being indifferent, or of their being left out? We appeal to those liberal churches, Independent, Universalist, Quaker, Unitarian, and Ethical societies, and the great body of Jewish congregations who find in this Congress the fullest recognition, the freest right to companionship, without interfering with their own obligations or convictions. Let them all remember there is going to be a Congress at Nashville. Are they to have no pleasure, privileges, or powers in the same?

A Leader of the People.

This week we devote a large part of our pages to the interest of The People's Church of Chicago, knowing that the interest in it is in no sense local. Our readers will know that this light that for the last seventeen years has been "set upon a hill" has sent its rays over all the country, and that whoever has known or felt the trend towards liberality, has known of and felt the genial power of Hiram Washington Thomas, the leader of The People's Church of Chicago, the genial, tender, earnest spokesman of the common heart. In person, in history, in message, Dr. Thomas is interesting and lovable. He was born among the mountains of West Virginia on the 29th of April, 1832. His father, Joseph Thomas, was a well-to-do farmer, of German and Welsh extraction, the latter giving him his name. His mother, Margaret MacDonald, was of English and Scotch extraction, as her maiden name testifies. Hiram was the fourth in a family of six children. He was naturally of a slender constitution, with the overtopping brain, but the rugged mountains and the farm life laid the necessary foundation for that mental endurance and nervous fiber that has enabled him to do a large work, and to stand continuous strains. Through the primitive privileges of the rural life he worked his way to and through the village academy, and from that, by night work and the economic use of odd times under the tutorage of Dr. McKesson, he passed to and through the Cooperstown (Pa.) Academy, and subsequently the Berlin Seminary, in the same state, then, under the direction of Prof. J. F. Eberhardt, who is at the present time one of the Doctor's parishioners. The family moving to Iowa in 1854, Hiram continued his studies under the direction of Dr. Charles Elliott of the Iowa Wesleyan University. He was foreordained for the ministry, his mother being a devout Methodist, and his father a Quaker. At the age of eighteen Hiram was converted, and began to preach in connection with his studies, and in 1852 joined the Pittsburg Conference of the Evangelical Association. In 1856 he joined the Iowa Conference of the Methodist Episcopal Church. In 1855 he was married to Miss Emeline C. Merrick of Dempseytown, Pa. On the Iowa circuit the young couple encountered the usual privations and experiences that belonged to the West in those days. Chills and fever did their work, until at times "there was little left of Hiram but a handful of bones and a tuft of red hair," as the jovial wife sometimes put it. For several years the salary was three hundred dollars a year, and the "charge" included successively Marshall, Fort Madison, Washington, Mount Pleasant, and Burlington. For two years he was chaplain of the state penitentiary at Fort Madison. In 1869 he was transferred to the Rock River Conference, and came to Chicago to the Park Avenue Church. At the end of the three years he took up the work of the First Church in the heart of the city, in the Methodist Church Block, where again he served his three years' maximum, and grew so large as to be suspected, and the bishops thought quietly to flank the heresy by retiring the preacher to the obscurity of Aurora. Here he took his discipline meekly, and for two years imbedded himself deeply in the affections of that town and its surroundings. Then Chicago claimed him again, and for three years more he served the Centenary Church, his congregation ever increasing, the public, without the Methodist adjective, becoming more and more interested in him, and he more and more interested in the public. He mingled with the lowly, was familiar with their wants and woes, and no interests or income could lift him above the common people in his sympathies or his labors, with whom he began his life, and for whom he will continue to labor to the close. This is probably both the secret of his power and of his heresy. If Methodism had continued in its simplicity and liberality, he would probably have been still a Methodist, and it would not have scandalized and wronged itself by driving him from home. But his field broadened, and thereby his usefulness was increased. He broke down the partition walls of his church unconsciously. In those days he said: "Nothing pains me more or gives me more anxious thought than that the world's great need and religion's great gift—man's want and God's fullness—cannot be brought together. It rests upon me with such a weight that God calls me to a ministry at large outside the church that I might get near to the hearts and homes of the people." Such sentiments would naturally cause anxiety among the bigots. He was regarded by the "Scribes and Pharisees" with suspicion, in proportion perhaps as it was manifest that the "common people heard him gladly." The inevitable broadening followed. Dr. Thomas has always been a thinker and a student, if not a man of letters or of the closet. This, of course, implies that he is not a man to ask of consequences. He asks,—"What is the truth, and what is duty?"

It is hard to locate the beginning of his heresy. Rumors of his unsoundness reach back to his Burlington ministry in 1869, and there were objections then made to his transfer to Chicago. In Chicago, perhaps the most subtle evidence of unsoundness lay in the great amount of undenominational work he was ready to do. He originated the Philosophical Society in Chicago, which for many years was a manifest influence upon the thinking of Chicago. He was its second president. It sprang into being after the great fire. Its earliest meetings were held in the Methodist Church Block. Such men as Judge Booth, Prof. Rodney Welch, Dr. Samuel Willard, General Buford, Rev. Dr. Joseph Haven, J. W.

Ela, Prof. Austin Bierbower, and two or three hundred more orthodox, liberals, skeptics, spiritualists, atheists, Catholics, and all the shades that go between belonged to the movement, joined in the discussions, which, of course, were not always orthodox, and Methodism made Dr. Thomas somehow responsible for it all. When Professor Swing was on trial Dr. Thomas preached in his defense. When Henry Ward Beecher was under fire because he was suspected of believing too little in fire, Dr. Thomas declared himself concerning hell. He was one of the earlier movers in organizing the Round Table, an undenominational preachers' meeting in Chicago. So in 1875, when his term at the First Church in Chicago expired, and the Aurora retirement took place, his old church, the newspapers, and the public resented the indignity. Several wealthy churches of other denominations beckoned him, but he took his appointment as above stated, and in due time returned. Duriug all this time also he was more of an "itinerant" than ever. The lecture platform was his opportunity. Once or twice every week he was heard most anywhere in Iowa, Indiana, Illinois, Wisconsin, Michigan, and even beyond. In 1878 the Methodist Conference at Mount Carroll tried to consider Dr. Thomas's case privately, but he openly expressed himself in a memorable sermon, and it had to be abandoned. The case was reported to the conference. A resolution was adopted asking this higher circuit rider to abandon his objectionable teaching or withdraw from the Church. He refused to do either, and said it was for the church to decide. The trial lasted five days. He was found guilty and expelled both from the ministry and the membership of the Methodist church. Then it was that a few gentlemen in Chicago met and pledged themselves to be responsible for the expenses of a service in the central part of the city conducted by Dr. Thomas, and thus the work of the People's Church began in 1880 at Hooley's Theatre. In 1885 the congregation met for a few months in the Chicago Opera House, and since in McVicker's Theatre, where he still preaches to large audiences, and nis words continue to be a source of comfort and blessing to thousands, not only within the city of Chicago, but to those who live farther away. Dr. Thomas's manner is his own. He has been called by those who knew both "the Abraham Lincoln of the pulpit." His method at first is slow, argumentative, deliberative, finally rises to intensity and prophetic insight. Though his mind has a tendency to the metaphysical, and his tastes were probably theological, he is pre-eminently a preacher of righteousness. He attacks, not evil, but near evils, present evils, and he exalts virtue. Formalities and creeds give way to the prophet's vision. His power is cumulative. Those who hear him oftenest love to hear him best, and those who know him longest most appreciate him.

Dr. Thomas is a man of sorrows. Of seven children born into his home, but one survives, Dr. Homer M. Thomas, a prominent physician of Chicago. As will be seen elsewhere, his genial helpmeet, whose buoyancy and wholesome common sense so well supplemented his powers, wearied of the strain and has left him solitary.

Such in outline is the story of the man who organized and has led to the present time the People's Church of Chicago, the man who, when the Parliament of Religions bore its legitimate fruit in the Liberal Congress of Religion, became its natural president. There was no other name to be thought of in that connection. This is the man in whom the readers of THE NEW UNITY have ever delighted, and with whom the compiler of this sketch, the senior editor of THE NEW UNITY, has always found delightful companionship and gracious fellowship. Shoulder to shoulder they stand together to-day in Chicago. Together they plan to go to Nashville next October, and do what they may to advance the interests of the Liberal Congress, and through it to extend the message which, as they understand it, the culminating nineteenth century has to deliver, not to Protestants or Christians, but to humanity, the growing unity that overarches creeds and races, includes, but is not itself included, by any or all of these terms.

On Being a Jingo.

Nobody knows what this word came from, nor exactly what it means. It is thrust out at any one who does not believe in settling every problem of society and politics by "what will the percent be." A man is scowled down as a jingo if he does not hold that the divine end of human life is to have a good bank account, and run no risks of having to spend any of it on shiftless neighbors. Our modern Golden Rule is "six per cent, and the devil take the hindmost." Who believes any longer in the old-fashioned Golden Rule of treating other people just as well as we treat ourselves? Jesus was an enthusiast, impractical, and needed to take lessons of the United States senators. His notions were good enough for another life; but not applicable to this life. If Jefferson were alive now he would be denounced as the prince of jingoes, and so would John Adams; and James Madison and Patrick Henry would be in the same category. Heroes of 1776! a wretched set of impracticable dreamers! But what of those of 1861? What a jingo was Lincoln, to spend thought and treasure on enslaved negroes! And as for Seward and Chase, politics has no call for such men in these days. Governor Price of New Jersey knew better than to be a jingo. He

advised his state to join the South in 1861, because it would benefit their trade. "To remain with the North separates us from those who have heretofore bought our goods. Who will advise New Jersey to pursue the path of destruction, when one of prosperity is open before us?" Mayor Henry of Philadelphia presided over a vast anti-jingo assemblage, which resolved to "submit cheerfully to the Fugitive Slave Law." Adding, "We point with pride to the conviction, in this city, of those who aided in the attempted rescue of a slave." How noble is this sentiment, as read in history, compared with the utterances of such men as Sumner, and Greeley, and John P. Hale. How grandly conservative! how statesmanlike! The interest of trade had for these men lapsed into jingoism.

Once more we have the same exalted and fine distinction in politics. Once more we have the exaltation of self. We require none of the glittering generalities of the Declaration of Independence, and the parable of the man who fell among thieves. We spend no time in formulating such axioms as that "All men are born free and equal," unless it be an equal chance to be plundered and starved. Must we consider ourselves bound to take into our political estimate the toilers in Wales or Germany? Good Lord! what jingoism! Have you never heard that "He that provideth not for his own household is worse than a heathen." Had you been, the other day, in the United States' Senate you would have learned that at least so much of the Bible is still authoritative. Each nation must scheme for itself. But our politician adds for itself *alone* and *solely*. Then each state must look out for itself; and in each state, each county. Then we come down to the intensity of town selfishness, then of each family, and finally each person, by the new law, must fight for his own interests. This is the glorious altruism, the superb statesmanship, with which we are to go out of the nineteenth century.

Let us wake up to the fact that we are in great danger of losing the best inheritance of our fathers,—the spirit that would make America the refuge of the oppressed, the hope of the world. If I am a jingo because I do not believe the little isles of the ocean were scattered there by the Almighty through careless inadvertence, and that they should be left to be a prey of the stronger; if I am a jingo because I would give the Cubans the help of a neighbor and a brother,—then I am glad to be known by that title. There is no party conogomen in America now equal to this in noble honor. Let us have a jingo party.

E. P. P.

God's Love.

When fierce Egyptians in the sea,
All as a host were drowned,
The angels would have sung for glee,
But God forbade the sound:
"These are my creatures,"—so he said,—
"That do my people wrong,
And so in judgment they are dead,
But breathe therefor no song."
Ah! tell us this, ye sages old,
All, all his children be,
And love and pity must enfold
E'en souls beneath sin's sea!

WILLIAM BRUNTON.

The Liberal Congress.

Hospitable to all forms of thought: Everyone Responsible for His Own.

The March.

(From "Murillo's Slave, and Other Poems." Inscribed to Frank Buffington Vrooman.)

Keep in the ranks, or the swelling host
Fill the gap and you lose your place.
Weary enough is the route at most,
Denied the light of a soul's true face.
On and on through the world we go,
Never a halt; and the endless line
Marching to orders they may not know,
Sealed with the mystical seal divine.

Step by step, through the night and day,
If funeral march or a wedding air,
Down valley, up hill, and we cannot stay,
Faint with hunger, or sick with care.
Tired hearts are its muffled drums,
Swathed in velvet, or rags of sin;
The missing unmissed, and the next who comes
Press the disabled and swell the din.

"Fall in line!" is the common cry;
Danger to him who shall dare advance
To plant the banner of truth so high
The rear fail not of heroic glance.
On, brave heart, in the charge for right!
Storm the bastions of evil! Close
With the foes of man if you keep to-night
God's watch in the arms of eternal snows.

HELEN HINSDALE RICH.

The People's Church of Chicago.

THE NEW CONSECRATION.

A part of the mission of the People's Church, and of the independent churches in our country, is to do away with the unreal distinction between the secular and the sacred, and to consecrate theaters and opera-houses to sacred uses. When it first began, the People's Church was lightly spoken of by many other churches as a "theater church," and to some of the worshipers, even, the surroundings may have at first seemed strange; but this feeling was soon lost in the higher conception that "the earth is the Lord's and the fullness thereof," and that all places are alike holy when used for holy purposes; and it has been observed by very many visiting clergymen that in no other place of worship have they found a more reverent congregation. The idea of "sanctified brick and mortar" has little place in the thought or worship of the People's Church. There is no more beautiful auditorium in the city than McVicker's Theatre. It has two thousand or more seats. The ventilation and acoustic properties are perfect, and it has been consecrated by the baptism of more than two hundred children, and its song service seems all the more churchly because of its great organ.

The People's Church began the first year with only a business organization, and as a place for public preaching during the pendency of Dr. Thomas's heresy trial, and when that decision was reached, it was continued, because there seemed no way of giving it up, for it had drawn together a large number of outside people and strong families who had come to feel that it was for them a new religious home. While from the first many who had been members of the Methodist and other churches joined in its work, the larger numbers came from those who before had had no church

home. And indeed this from the first had been its mission and effort,—not to weaken other churches by taking from them, but to build up from the outside world; and without the strength and help of many of these excellent families its continuance would not have been possible. Among those of the well-known people of Chicago who began with us but have gone from the earth were Judge Trumbull, Messrs. McVicker, Snell, McCrea, Featherstone, Patterson, Brown, and many others.

Donations to Public Institutions.

The genius of The People's Church is such that its benefactions are not limited to its own lines of work, but go forth freely to help other causes. It is not possible to state the many instances where individuals from so large a congregation have contributed to outside causes. A few, however, may be mentioned. Prof. John F. Eberhart gave $1,000 on first call for the University of Chicago. Later, when that institution was well established, Mrs. Henrietta Snell gave $50,000 for the Snell Hall for young men. She has also furnished the building and superintends its care. Some years ago Mrs. M. L. Follansbee gave $5,000 for the erection of a mechanical hall for the Industrial School for Boys at Glenwood, and Mrs. H. L. Clancy has just completed a hall for both week-day and Sabbath purposes for the same school at a cost of $5,000. During the hard times and extremely cold weather of last winter, when many thousands in the city were suffering from cold and hunger, The People's Church was among the first to enter the field of relief by contributions of money and clothing, and establishing, for a time, a soup-kitchen, where as many as could be accommodated received food and clothing free. In this work the ladies of the Social Circle, the Literary and Social Club, and the members of the church generally, gladly gave time and labor.

The Women of the Church.

It would not be possible to write a history of the churches of our country and leave out the work of the women. In this The People's Church has been no exception. From the first year of its existence the women have taken an active part in all its interests and work. A society was early formed, and in the first few years of its labors raised some $2,000 as a chapel fund. At that time it was thought that the possibly best form or shaping for the future would be to build on the West Side, but with the added experience of each year it became more and more apparent that the better field for The People's Church was the center of the city, and hence the project of building was abandoned. The first society was disbanded and reorganized, and is now the Ladies' Social Circle.

After the death of Mrs. Thomas, the money raised by the first society was devoted to the erection of a family monument, and this beautiful structure now stands by her grave in the family lot at Rosehill, and funds were also set aside for its perpetual care.

The Ladies Social Circle.

The Ladies' Social Circle of the People's Church was organized and received its charter from the state September 28, 1888, and from then until the present time has been prominently identified with charity work in the city. From the first it has been singularly fortunate in the selection of its officers, who have managed the affairs of the society with rare tact and discretion. The entire membership have worked together earnestly and zealously in the chosen line of philanthropy, and to-day the organization stands as a splendid example of the broad Christianity, the simple creed of love and faith, taught by their pastor, the Rev. H. W. Thomas.

The first officers of the Ladies' Social Circle were elected at a meeting of the directors, held February 16, 1889, at 115 Monroe Street, or rather it was resolved that inasmuch as the incorporated society was the successor of a previously existing one, out of courtesy the officers of that society be chosen for the new. They were Mrs. James Grassie, Mrs. Dr. Plecker, Mrs. Allen, and Mrs. H. A. Beidler. The directors present at that meeting were: Mesdames A. McArthur, Della Bingham, Ellen Moyer, Julia A. Hickox, Mary Louise Abel, Emma A. Chisholm, and Ida M. Beidler. In the limited space of this article it would be impossible to enumerate all the good works of this society, or to go into details of its kindly deeds,—suffice it to say that in numerous instances it has clothed and fed and sheltered the destitute, and lent aid and encouragement to the hopeless and stranded ones in our great city. Hundreds of garments have been made for the different charity institutions, and last, but by no means least, it supports the Emeline Thomas Day-Nursery on West Chicago Avenue, which was established the 1st of last November, and named for the pastor's wife, the best-beloved member, who has gone to her eternal rest.

The annual New England dinner of the Ladies' Social Circle is a prominent society event of Thanksgiving time, and is always largely attended, and the last Monday in each month some member entertains the circle at her home, when there is always a fine musical and literary programme, followed by refreshments. Then there are numerous excursions, picnics, etc., which bring the members and their families into closer and more neighborly contact, the delights of these gatherings and outings cementing the bonds of friendliness and good fellowship which is such a pronounced feature of the society.

The circle has furnished one of the reception-rooms of the Y. W. C. A. Building at 288 Michigan Boulevard, and hung fine portraits there of Dr. and the late Mrs. Thomas. Another fine portrait of Mrs. Thomas is soon to be placed upon the wall of the beautiful charity named for her.

The circle meets regularly every Monday, excepting during July and August, in the Masonic Temple, Room 1117. Its present officers are: President, Mrs. George Lomas; Vice-President, Mrs. Edgar French; Secretary, Mrs. Louis Staub; Treasurer, Mrs. H. A. Bogardus. These ladies have proven their popularity by several re-elections, and have most thoroughly demonstrated their exceptional ability by the flourishing condition of the finances, and the constantly growing list of members. Mrs. S. J. Baker is entitled to great praise for the admirable way she has managed the affairs of the Emeline Thomas Day-Nursery, and to her belongs the greater share of the credit for its success. Her heart and soul are in the work, and her efforts in its behalf are increasing.

Mrs. Lomas will entertain the circle at her country home at Fox Lake two days in July, as she has

done for the two past seasons, and later in the month a Milwaukee excursion is planned. Altogether the Ladies' Social Circle have combined all that is best in charity and sociability, and for years has stood unique in perfect harmony and accord, making life for its members, and all around them, a brighter and a truer thing, and scattering blessings with a prodigal hand among the lowly and the unfortunate ones.

The Associate Pastor.

For several years Dr. Thomas had felt that the work of The People's Church was too large for one pastor, and that he should himself have more opportunities for rest, and hence had been looking and waiting for some one to come in as a helper. A home or family church can often move along without special care or effort, but from its cosmopolitan character The People's Church, if opened at all, must be with the strongest services possible. The fact that Rev. Frank Buffington Vrooman had been pronounced too liberal for the Presbyterian pulpit made it possible, in November last, to secure the services of this young, able, and cultured preacher as associate pastor. The two pastors divided the time so that each one preaches five months during the church year, and as the older pastor says, he gives the younger man the worst months, that he may himself escape the more trying seasons, but it is not meant by this that either will be idle when away from The People's Church pulpit. They expect to do such outside work as may be possible in Chicago, and to travel, preach, and lecture in other cities, and in this way carry to others the larger faith and hope.

Highly cultured, of generous, noble spirit, logical, courageous as a thinker and speaker, Dr. Vrooman will easily take his place among the ablest preachers and lecturers in the country.

The Social Life of the Church.

If one could follow the large congregation after any Sunday morning service, they would be found going to all parts of the city, and to the suburbs beyond; hence the opportunities for social life are less favorable than in a local or family church, where all live within easy distance; but with these disadvantages the social life of the People's Church has from the first been emphasized, and is very large. The Ladies' Social Circle is perhaps the main center; next to this, and among the younger people, is the Literary and Social Club; and then once a year all come together at the New England dinner, and also at the annual excursion or church picnic at Burlington Park. In addition to these larger gatherings, there have been held many Sunday evening parlor meetings, for song, friendship, and prayer.

The Literary and Social Club of the Church.

This was organized twelve years ago. It has ever been a potent factor in promoting the work of the church. Its membership is not limited by age, nationality, or creed, and is composed largely of those who are members of The People's Church, or attend its services. It is a happy feature of this society, that among its most interested and active membership are those who approach the allotted age of three score years and ten. The union, in social intercourse, of young men and women who stand but upon the threshold of life's future, of business and professional men and women, of those whose gray hairs have made them venerable, and whose counsels are wise, is an item in social organism worthy of more than passing note.

The tendency of modern social organization is the separation of classes. Our aim is their union. In this regard the club work is ideal, and has borne its fruits in a bond of sympathy and of mutual help and advantage. The work of the club has gradually broadened. Its purposes are well set forth in its by-laws: "Objects: The literary and social culture of its members; the advancement of interests pertaining to The Peoples Church, and other useful and benevolent work." Plans providing for the last-named object were matured during the past year, and are the outgrowth of a feeling, on the part of our members, that an organization of this character does not, and cannot, attain its true end, unless something be done outside of its own membership for humanity. It has resulted in the founding of the Emmeline Thomas Day-Nursery, and the organization of systematic instruction, by classes, of Polish and other foreign women, in the matter of repairing and making of clothing for their children.

This class of poor but worthy people has had the sympathy and the prayers of the Christian Church, for lo, these many years, but a more practical aid is to teach them how to help themselves, in bettering their home life and social conditions. Financial aid in the support of the "Day Nursery" generously contributed by the Ladies' Social Circle, together with their counsel, combined with the personal work of various of our club members, have established these undertakings as a permanent department of our work.

The social provision of the club consists of a series of social parties each season, together with excursions and other outings during the summer vacation, from which unnecessary expense and display are eliminated, thus enabling young men and women of but ordinary means to enjoy all these privileges of the society.

The literary course is composed of a series of lectures by eminent men, together with individual work done by the club membership. Its purpose in this line is to keep in touch with the leading literary and social thought of the age, and if possible to make such thought practical to ourselves and to others. An added feature in this department is a provision made for a corresponding secretary, who shall gather from various kindred organizations facts concerning their work and plans, and from time to time present them before our club. A decided advantage has accrued to the society, in placing all business matters under one head, whose cardinal virtue has been to make one dollar count for two. A club publication is under way, the purpose of which is to keep before every member of the club and church the interests of our organization. Membership has been limited to three hundred, owing to lack of accommodation, but we have again turned our wandering footsteps toward more commodious quarters, and the limit will be extended. The club is in need of a permanent home.

Cannot some means be devised that will result in a closer union of this society and our church? The great need of people's churches throughout our land is organization upon a basis for which there is no precedent, as conditions are different. May

there arise from our midst an organizer who shall be able to unite the departments of our church work along lines that do not diverge, but rather that converge toward the fulfillment of its true design. In the matter of organization of the Literary and Social Club, the chairmen of the various departments constitute an executive committee, who have general charge of the affairs of the society. With satisfaction, it may be said, that whatever our club has accomplished has resulted from the co-operation of its membership, rather than the work of a few.

The Unnamed Church.

By David Starr Jordan.

[Abstract of discourse at Stanford University Church, May 15th.]

From Paul's letter to the Ephesians I take these words: "Let all bitterness and wrath and anger and clamor and railing be put away from you, with all malice, and be ye kind to one another, tender-hearted, forgiving each other. Let no man deceive you with empty words; walk as children of light, for the fruit of light is in all goodness and righteousness and truth."

When this university was founded, it was provided that in its religious life, as in its scientific investigations, it should be wholly free from outside control; no religious sect or organization and no group of sects should have dominion over it. In other words, the university should exist for its own sake, to carry out its own purposes, and to bring about its own results in its own way.

The function of the university is to help men and women to make the most of themselves in every way—physically, mentally, morally, spiritually. It cannot, then, ignore religious training, for religion forms the axis of personal character, and the development of character is the prime element of success in life.

Religious development rests on obedience. To fear God is to shun evil. But it is easier to obey man than God. The commandments of man can be written out in the form of ceremonies and observances. These can be easily followed and understood. To obey God one must go behind all conventional ties of man to read His commandments each for himself. These are not the same as the commandments of the visible church, which must consider not only the growth of the man, but the growth of the organization, and the needs of the man may sometimes be sacrificed to the needs of the organization.

Many have condemned the universities of the world because they do not stand as servants of the visible church. Some of this condemnation has fallen on us at Palo Alto. Because we are not under the sway of some religious society, men have said we are without religion.

In this regard the die is cast once for all. The choice of the founders of this university was deliberate and final. They chose the path of intellectual and religious freedom in the very interest of religion itself. They believed that freedom of thought and action would promote morality and religion; that a deeper, fuller religious life would come from the growth of the individual; that only when the winds of freedom were blowing would come the highest type of religious development.

For character is formed from within by the efforts and strivings and aspirations of the individual. It cannot be imposed from without. The will is made strong from choosing the right, not from having right action impressed upon it. The life of man is "made beautiful and sweet through self-devotion and through self-restraint," but this must be chosen voluntarily, because it is good.

The word "religion" is used in many senses, and on the definition we adopt depends the truth of whatever we may say about it. What I choose to call religion is devotion in action. It is devotion to the highest thoughts; it is determination to do the highest deeds; it is the inspiration of right-doing, the impulse to choose the best acts possible to us because we know them to be the best. Hence the highest religion is the individual, and being the outgrowth of the individual human soul it is in perpetual protest against the forms and observances and conventionalities of the religion.

We have a right to reclaim the word "religion" from its obsolete meaning. It is not a word for tyrants, bigots, and sentimentalists. It is a robust word, instinct with life. It does not mean mere docility, obedience to all commands, whatever their credentials. It does not mean bigotry and intolerance, which are the evil sides of self-righteousness and self-conceit, which it is the part of religion to displace. Religion is not mere sentimentalism, either quiet or spasmodic. It is a matter of feeling, only as feeling leads forward to deeds. It is to be tested every day by its fruits, by its effect on the formation of character, and its service to other men.

Religion is not a matter of Sabbaths and priests and churches. It belongs no more to the first day of the week than to any other of the seven. It is satisfied with no part of the life, with no corner of the soul. It must have all or nothing, and all times and all places are its alike. The man who is essentially religious remain so on all days, in all things which he does, in all conditions of life. All days are saints' days to the reverent man. Changes of ceremonies, changes of creed are no more than changes of garments. They do not affect the inner nature of a man, for vital religion must be above all temporary conditions. "Religion," a wise man has said, "must include the heart, the intellect, and the conscience." These are the three characteristics of the higher life: sweetness, light, and strength.

The character of the man is built up by doing, day by day, the very best he knows. His effectiveness, his power for good, asks more than this. He must do the best that can be known. Only the best that is possible can survive. Evil and folly cannot hurt the world. They leave no permanent mark upon it. It is as strong and clean to-day as though never a deed of blood or shame had been wrought in human history. But the strength of man may leave its impression on the old earth itself. It is God's impress wrought by human hands. The conscience of man is a factor in human development.

To train men to do the best they know has been the function of the historic church. To train men to do the best that can be known is the duty of the university. To this end, heart and brain and conscience must work together. That each should be strong, each must grow in freedom.

Each day God renews the work of creation. Every day and instantly he makes fresh demands upon

man. It is the function of religion to respond to these demands. It is the hunger of the soul that cannot be stifled and will not be satisfied with husks. That which is real must deal with realities, and the test of its development will be found in sweetness, enlightment, and effectiveness.—*Reprinted from the Pacific Unitarian.*

Anthropological Notes.

Archæology of Ontario. For several years past the Ontario (Can.) government has published reports upon archæological exploration and study in the province. The work reported has been chiefly done by Mr. David Boyle of Toronto. Under his direction the *Ontario Archæological Museum* has attained respectability. Two points in the last report are particularly interesting. One is the announcement of the discovery of serpent-mounds in Canada. Every one knows of the great serpent-mound in Adams County, Ohio. It has been, and still is, largely, a mystery. Just what ideas it represents and what purposes it served are unknown. The effigy mound of Wisconsin — curious earthen figures—represent birds and beasts *galore*, but few are believed to be serpents and none of them present the curious features of the Ohio specimen; nor have similar serpent-mounds been found elsewhere in our country. In this report, Mr. Boyle describes a curious embankment in the township of Otonabee. It is situated upon Mizang's Point, near the mouth of Indian River, on the north shore of Rice's Lake, ten miles southeast of Peterboro. It runs nearly east and west, and is about two hundred feet long; the body is thrown into two curves, the tail tapers to a point, the head is well-defined and broad and rounded; before the head, in line with it and at twenty-three feet distance, is an oval mound some fifty by thirty-seven feet; other oval mounds lie near the head and tail on the right side and a double mound lies on the same side near the middle of the body. This mound, with the accompanying oval or elliptical mound in front of it, is certainly more like the Adams County mound than any other so far described in America. Both are comparable with the serpent-mound in Argyleshire, Scotland, but each one of the three presents some individual peculiarities. No sooner was a serpentine character claimed for the Mizang's Point mound, than the existence of others was asserted. One of these proved to be only a natural ridge: the other while a natural ridge of great extent, *may* have been so altered by art as to increase its likeness to a serpent. The other interesting point in the report relates to art. The Huron-Iroquois occupied a large part of Ontario. Their tribes were divided into several clans or gentes, most of which were named after some animal. One clan which occurred in most of the tribes, was the turtle. It was probably as totems that figures of their creature were formerly made in stone, pottery, or shell. However that may be a number of such turtle figures have lately been found. Four of them are in the museum. One is a charm of polished stone; two are pipes of stone; one is engraved upon a bit of shell. The Huron-Iroquois were not great artists but the workmanship upon these pieces is sufficiently good to indicate that more than one species of turtle is represented, and to admit of fair identification.

Symbolism in Places of Worship: Few, if any, cults are so cold and barren as to make no use of symbols in their places of worship. The Mandans, in their sun-dance carefully prepared their sacred lodge, in which each object present had its proper place and meaning. The Moki, in arranging their sand altars follow prescribed rules in the disposition of colors and the placing of objects as all are significant. Even Shinto has *gohei* and mirrors. The Jews might not indulge in representative art, but the seven-branched candlestick, the vessels of the service, the hangings, the dress of the priest, all suggested ideas helpful to the worshiper. Symbolism was everywhere in the Egyptian temple. So in Christianity it is usual for the decorations, fixtures, and arrangement of the church, all to aid in worship by their suggestions. It is true that some Protestant churches frown upon symbolism and aim at simplicity, plainness, and absence of "images." In liberal churches inscriptions, pictures, portraits of the world's thinkers, hints of great teachers and of high thought, help to elevate the mind and bring the mind into sympathy with the lesson of the day. So long as any given religion remained vital, and symbolism was significant, it would be impossible for it to decorate its place of worship with the symbolism of a different creed. But who to-day expects consistency? Why should an architect be hampered by the character of the religion for which he builds a temple? Why should a congregation demand appropriateness? In a great Southern city, one of the largest, most fashionable, and presumably intelligent congregations—Presbyterian, at that —worships in an edifice, the interior of which is carefully and beautifully decorated as an Egyptian temple. The columns, doorways, decorations, coloring, flat roof, are all purely Egyptian. As Egyptian temples, the building is dark, and artificial light has to be employed even at noonday. One looks in vain for any sign of Christianity. The winged disk and *uræus* abound; the windows bear palm and lotus designs. All is beautiful; but suppose the pastor were to devote one sermon to explaining the meanings of the symbols by which they were surrounded — how many of his fastidious congregation would remain in the pews until he was through? Such a building, if well supplied with electric lights would make an excellent Egyptian museum building. Memphis and Cairo are sufficiently near to stock it with collections: but there is no appropriateness in its use as a temple for Christian worship.

The Antiquities of Tennessee: There is no richer field in our archæology than the Stone Grave District of Tennessee. Seven years ago the first edition of General G. P. Thruston's "*Antiquities of Tennessee*" appeared. It met a favorable reception and the second edition is now before us. It is a reprint of the former with some supplementary chapters. Three classes of objects from the stone graves are of special interest—the chipped flints, the pottery, the shell dishes. The Danish work in flint chipping is superb; so is that of old Egypt. But neither in variety of types, perfection of form, or delicacy of finish do Danish or Egyptian specimens surpass those from Tennessee. The finest examples have come from a single small region in Humphreys County. Finds have there been made at different times. The finest objects Thruston calls *ceremonial implements.*

In his first edition the three largest specimens described were twenty, seventeen, and sixteen inches in length, beautifully chipped into long, delicate, scepter-like forms. Others are in the form of hooks, double hooks, disks, and turtles. In his new edition the author describes the remarkable find of 1895. Forty-seven of these rare and curious specimens were then unearthed, including the various types above mentioned. The largest of these new-found specimens were twenty-seven and a half, twenty-two, and twenty-one inches long — the longest known. The *pottery* of this district is extremely varied. The principal forms are bottles or necked jars and bowls. Some of the former are distorted human figures; of the latter many bear quaint decorations as ears or projections—heads with strange head-dresses, lizards, animals, birds. One bowl, with six projections about its upper edge, becomes a sprawling turtle, when turned upside down. Many of the vessels in form and decoration illustrate the first steps in pottery-making, and repeat the shapes of the vessels of shell and gourd that precede the potter's work. The old Tennesseeans were artists, and loved to decorate themselves with ornaments of shell or copper. Among these ornaments the finest are great shell disks or gorgets. They range from three to six or eight inches in diameter: they are concave on the upper side, neatly smoothed, and bear elaborate engraved designs. Among the favorite patterns are variously treated concentric bands, the cross, bird-heads, the spider, the rattlesnake. All of these are carefully made but highly conventionalized. The most interesting patterns of all, however, are human figures, some of which strongly remind us of Mexican art. General Thruston carefully describes and figures all those and many other curious and interesting forms. The book is pleasantly written, and is a necessity to every one interested at all in American archæology. FREDERICK STARR.

The Sunday School.

A SATURDAY NIGHT TALK AT ALL SOULS CHURCH. ONE OF THE SERIES ON HOME-MAKING REPORTED BY E. H. W.

The Home Beautiful.

"How much does it cost?" The question reveals its own absurdity. No artist will say that the æsthetic side of the home-life depends in any degree upon the amount of money at one's command. Of course, it goes without saying that there must be means enough to build walls to protect from sun and cold, to furnish food, fuel, and clothing. But, given money enough to control the climate within and provide for the sustenance of life, and beyond that the question of beauty is never a question of wealth. Are all the artists foolish who go to Europe to paint? They scorn the marble palaces, and go miles out of their way to find a straw-thatched cottage for their canvas. Often as near home as Wisconsin or in Michigan you may come, all unexpectedly, upon a log-cabin standing in the midst of hollyhocks, blooming in just the right place, and morning-glories growing just the right way, the shining milk-pans arranged to give just the touch of beauty the eye craves. Ruskin says there is a little, unassuming two-story building somewhere in Venice whose marvelous charm of proportion and fitness puts to shame the marble palaces of that most bewitching of cities. In Florence, to the leader's thought, not Giotto's tower itself carries so much grace and beauty as the little loggia of a foundling's home that stands in the very shadow of the far-famed Campanile. The Venetian royal palace, which he had recently visited, with its long vistas of marble parlors, stately ceilings, magnificent paintings, and noble libraries, carries a coldness and a conscious dignity which detract too much from domesticity and livableness. Even in the Browning palace in Venice, where Robert Barrett Browning has collected the visible inheritance of beauty from the personal treasures of his immortal father and mother and added thereto in unstinted measure, one misses the home warmth, the woman investment, the simple coziness, which is often found in a humble American home. Again, Mr. Jones recalled vividly the interior of a low stone cottage in Wales where he was once a guest, a place so humble as to merit the name of hovel but for its absolute cleanliness, its superlative daintiness, its wealth in all the elements which make for genuine beauty.

But all this is negative, and we are trying to tell what goes to the making of a beautiful home by saying in what it does not consist. Perhaps this is the only way to answer the question, for that which makes the home truly beautiful is an unconscious element, an elusive thing, sometimes found in a cabin, and often, though not always, missed in a palace.

The raiment and the home of civilized man have come to be almost as much an organic output as the shell of a turtle or the markings of a tiger's skin. The turtle and the tiger never meant to make the shell or the stripes, yet these have somehow come to express character. So we may try to conceal ourselves with the style of our clothing and the elegance of our homes, but all in vain. What we are is built into our walls, and grows into our dress, in spite of architect and tailor, and reveals the true self when we think we are most cunningly hidden.

The most dangerous foes of the home are the distractions of modern life. The club, the bicycle, the theater, cards, music, church, all these in one way or another, when carried beyond certain limits, become dissipations and rivals of the home. We are not keeping up with our surroundings. During the last fifty years the outgo of our lives has been increasing in geometric ratio by reason of the telegraph, the telephone, the powerful machinery, the rapid transportation, and the thousand other facilities of the age. So tremendously have privileges been piled upon us that we are like a farmboy in the hay-mow, mowing away for life and breath and a chance to stay on top. To-day, thousands of souls are overlaid and literally smothered with their opportunities. Every lover of the home and believer in its ministrations must be pained with very grave anxieties occasioned by this wealth of privileges. While you ride in the saddle and hold the reins, your life is splendidly complete, but once you lose your hold and are thrown under foot, may the Lord have mercy on your soul! If we would preserve our sanity amid the distractions of city life, we must learn to choose wisely a few offerings from the million that the "hypocritic days," in Emerson's phrase, are pressing upon us. Let us pray for deliverance from our opportunities, and salvation from our blessings—"Life's business being just the terrible choice."

The Word of the Spirit.

"Get thee up into the high mountain; lift up thy voice with strength: be not afraid.

Progressive Perfection.

A SERMON BY HIRAM W. THOMAS, D.D.

"When that which is perfect is come, that which is in part shall be done away."—1 Cor. 13:10.

Man lives, must live, in the actual; in the world as it is. But living in the actual, man aspires after the ideal; hence life is conditioned in what may be called a glad or happy unrest; the discontent and the joy of the ever-becoming.

The explanation of this strange state of existence is to be found in the wonderful nature and surroundings of such a noble being. Lifted above the limitations of instinct, man has a progressive and improvable mind; there are hardly any bounds to the possibilities of his learning, knowing, and doing. Hence he is a self-transcending being; the old self of yesterday is left behind, and a new and greater self appears in each to-morrow. Not what I was, but what I am. "When I was a child, I spake as a child, understood and thought as a child; but when I became a man, I put away childish things."

And then, to this, this improvable self-transcending power, must be added the related power or ability to conserve and transmit what has been learned. If the Arctic explorers could leave no record of their observations, if a Stanley or a Dr. Livingstone could bring back no word from Africa, or if astronomers could not preserve the records of comets and eclipses, the mysteries of earth and sky would remain, and these fields be just as new and unknown to the students of each coming generation. But man has formulated a language, fastens words in written or printed forms; hence facts and ideas, explorations and observations, histories, sciences, philosophies, religions, are preserved, and in these ways the present has the advantages of the learning and experience of the past.

And now, add to this self-transcending power of man to learn, do, and transmit, the other fact of his amazing surroundings, and we have the conditions that explain the pleasing unrest of the actual and the glad aspirations and hopes of the ideal. If either of these conditions were wanting, the whole scene would be changed. If man could not learn, if mind were not progressive, improvable, and could not preserve and transmit knowledge, then life would be a dull monotony without progress or aspiration; or take away the mighty surroundings of man, and there would be no field in which his great powers could find room; no planets and sun; no far-off stars; only his one little world.

But with the skies above and the eternities beyond, with reason and right within, and the answerings of the infinite reason and right of a universe without, this self-transcending being feels the inspiration of limitless possibilities. Hence our world-scene of living in the actual and aspiring after the ideal.

The world of the actual, or the matter-of-fact world, as man sees it and has to do with it, is partial, imperfect, and for the reason that man himself is imperfect in both knowledge and the ability to use his world. The best any present time can do is to use the largest understanding of that time; but with the growth of mind and heart, better ways of doing appear, and with these, old methods are abandoned for the new, and at each progressive stage new and higher possibilities and ideals come into view. "When that which is perfect is come, that which is in part shall be done away."

This process of doing away with that which has been superseded by something higher, better, does not belong alone to the plane where man is the worker; it has been a part of the processes of nature in world-shaping, and in the evolution of life. The continents were lifted up by the pressure of volcanic action, and the soils were formed partly by glacial grindings; but these mighty forces are no longer needed, and hence the volcanic and glacial periods have passed away, and the earth has become quiescent. There were once mammoths, colossal animals, and birds, and flying serpents; they served a purpose, but when the higher forms of life came, the preparatory, the transitional, disappeared.

And so has it been in the world of man's work: the process of doing away has moved along with the process of the higher-becoming. Wandering, nomadic, tribal life has given way to settled abodes, and tribes have been consolidated in kingdoms. In the progress of invention the stone age has given place to the age of iron; the war-club, the battle-ax, and the bow and arrow have been superseded by rifle and cannon; steamships and cars and machinery have displaced the old methods of travel, business, and labor.

Such a process is in one sense discouraging, is attended with loss, is destructive. On the other hand it is encouraging, hopeful; for what is lost in doing away with the old is more than replaced by the coming of the new; and then, what is more, it means that man himself is growing, is becoming greater in the mastery and uses of the forces of nature. But in all this there is an element of stress and uncertainty; the loss to our country in replacing old machinery by new and better inventions is perhaps not less than $500,000 a week; it may be more; and yet we should lose, and not save, by stopping this waste, for whatever adds to the power of man should add to the wealth of the world.

Two things seem evident: one is, that the perfection of man and his world is progressive. Man is himself a progressively improvable being, and what he does is the expression of what he is, in thought, sentiment, and moral principles. Measured by the highest ideals, all may be, is, imperfect, and yet it is a lower form of perfection. Thrashing with a flail and winnowing grain with a sheet is better than rubbing it out with the hands, but very imperfect when compared with a thrasher and windmill; and so of the sickle and scythe compared with the reaper and mower. A wheelbarrow is better for carrying purposes than a bag or basket; the wagon is still better, and this is superseded by the steam-car; and at each step man becomes greater; and so of hovel, house, and man, or raw and cooked food and man; or man naked and man clothed; man civilized or uncivilized. The objectivized man is the the subjective man expressed, pressed out in active forms.

And this is just as true in the social order of government and religion. At one stage, tribal life; a little higher, a kingdom, a despotism; higher still,

a constitutional monarchy; then a democracy. At one stage, worshiping a pebble, a stick, the moon, the sun, animals, apotheosizing the dead, pantheism, or many gods; then one God; then the conception of moral qualities in God, and worshiping by offerings of blood; and at last, highest of all, the worship of loving obedience, the glad offering of the life in the service of man and God.

The other evident fact is, that the end has not yet been reached; both man and his world are yet imperfect; the ideal transcends the actual, and never before so much as now; for never before was the vision of the possible so large and so near, and for the reason that never was any present time so great. There can be no greater mistake than to suppose that the creation of either man or God is finished. The material order of the heavens is perfect; the moral order of the universe is perfect in plan and principles; but the realization of that order in the world of man, in the thought, sentiment, conduct, life, of man, is far beneath even his own ideal of the perfect; and much more is it below the ideal of God.

There is a "perfect" yet to come, to be attained; and in the process of the coming much that is now only "partial shall be done away." And this process of both the doing and the undoing is the strain, the stress-point, of the tremendous transitional period through which our country, our age, our world, is now passing.

An ultra-conservatism would avoid all change; would make everything secure as it is; an ultra-radicalism would disrupt, destroy, the existing social order.

In the world of government, money, business, oligarchy, plutocracy, the rule of the few and the rich, the conservative is satisfied; he has it all his own way; can buy city councils, legislatures; buy Congress; control legislation; he owns the country, owns the people; and what more can he ask? But in these affairs of government, money, and business, the people are not so well satisfied; they do not like to be owned; do not like the rule of the few in a land of the free. Nor do they like to be called anarchists when they complain and ask for justice; for the rights of man. But the ultra-radicals would tear down.

Now, between the extremes of conservatism and radicalism, between keeping things as they are, and with all their wrongs and oppressions, and destroying everything as the only way to correct these evils,—between such extremes is the safe way of a wise, patient, strong determinism that will do away with the partial, the imperfect; not by destructive methods, not by destruction, but by better construction; putting the perfect in place of the partial.

The true philosophy sees the social order as a growth, not as a mechanism; a something that must become and not be made. It is by the interference of the mechanical with the normal evolutionary process of life that troubles come. This essential thing is the life of man, the unfolding of his powers, the realization of the possibilities and joys of reason and right in the large fellowships of a city, a state, a country, a world. Man is owner, master, not slave; industries, money, business, government, religion, are for man, not he for them; and hence when any of these become limitations upon his noblest being,—hindrances, instead of helps,—there is something wrong; or if they are so shaped as to help the few and hurt the many, there is something wrong. And the way to correct that wrong is, not by destruction, but by elimination and substitution; putting the perfect in place of the partial. And all this should be, must at last be, a process of life; the higher becoming of man in reason and righteousness.

The social order can advance only as man advances; the weaknesses, hindrances, evils, are in man first, and then in society; society is the objectivized expression of man; as man becomes greater, better, so will be his world. As the partial in thought, understanding, in moral sentiments and principles, gives place to the perfect, then will be, must be, a corresponding change in the social body or working organism of labor,—business, government, and religion, through which the higher subjective life can become effective. And that means that the partial must be done away; and if our age is wise, not by destroying, but by fulfilling.

The larger thinking and feeling in the Old World gave England the Magna Charta, and later the "Act of Religious Toleration." The constitution of our New World was meant for liberty; but at that time, not liberty for all, but for only part of the people; then by the Fourteenth Amendment it was made to mean liberty for the colored race as well as the white. The perfect had come; the partial was done away, and not by destroying, but by fulfilling.

Nor is the work yet done; the fundamental idea, principle, of this land, is liberty; the rights of man, not the liberty and rights of some or the few, but of all. That is what our form of government means, what it is intended to secure, but what in experience, we are finding to our sorrow, it is failing to accomplish. However unpleasant the fact, we have to confess that representative government in our country is every year proving itself to be more and more a failure. We elect men to city councils, legislatures, give them power to enact laws, and they betray us; sell us out; not for one year or ten years, but for twenty or fifty years, and the Republican governor of this state sanctions the sale, and the people are helpless.

Now, there is a simple, easy remedy for this great evil; and it is not in violence, not in revolution, not in less faith in popular government, but more faith; not less, but more faith in the people. It is in taking the power away from city councils and legislatures, and putting it in the hands of the people; and there is where it ought to be, must be, if we are to be saved from such possible abuses; not in less democracy, but in more, is our safety. Let these representative bodies pass laws; but in matters of great interest, or by petition of a minority, they should be submitted to the people for approval or rejection. This would take away both the temptation and the opportunity for corruption, and put an end to the disgrace and danger of bribery. This referendum form of government is what we need, must have; we have it now in some things; it must come in more. Government by the people will not be a failure.

In the world of labor, capital, business, has come the larger thinking, feeling, doing. Machinery has changed everything; the power of man has been augmented a hundred, a thousand fold; undreamed of possibilities have become actualities, and all this

is but the beginning of what may be, will be, in the near future. And it has come so suddenly upon us that there has been little time for reflection, experience, and adaptation to changed conditions. It is not strange that abuses have arisen, mistakes been made; not strange that these tremendous powers and possibilities have worked evil as well as good.

The important fact is, that such power, such possibility, is here; that at last man, once so weak, has become so mighty in power to do, so mighty in the mastery and uses of a world. And the great need is that this amazing power be wisely used: if so, it holds the promise of a near and greater good than was ever before possible; if not, it threatens the greatest evil.

Men of quick foresight, of large acquisitive and managing ability, saw the opportunities of this new age of power, organized vast enterprises, and have rapidly risen to fabulous wealth. "In 1840, there was one millionaire to two million people; now there is one to each fifteen thousand. In 1840, it took one fourth of the people to buy half the wealth of the nation; now it takes less than one twentieth of one per cent, or thirty thousand, to buy out the remaining sixty-five million of people,—a congestion of wealth seven hundred times as intense as that of 1840. In the United States to-day, one per cent own more than three fifths of the wealth of the nation; if the present rate of concentration continues, in 1920 one per cent of our people will own $\frac{95}{100}$ of all our wealth." I quote from Prof. Frank Parsons. Daniel Webster said: "The freest government cannot long endure when the tendency of the law is to create rapid accumulation of property in the hands of the few." Beecher said, in 1881, that five or ten men controlling ten thousand miles of railroad would have their hands on the throat of commerce, and "if they should need a man in sympathy with them in the executive chair, it would require only five pockets to put him there."

Lincoln said: "I see in the near future a crisis approaching that unnerves me, and causes me to tremble for the safety of our country. As a result of the war, corporations have been enthroned, an era of corruption in high places will follow, and the money power will endeavor to prolong its reign by working on the prejudices of the people till all wealth is aggregated in a few banks and the republic is destroyed. I feel at this moment more anxious for the safety of my country than ever before, even in the midst of the war."

There ought, there must be found some way to correct this threatening danger of the centralization of wealth and power; some way to save this land from industrial slavery; some way to save the honest, hard-working poor from becoming poorer; some way to equalize the vast profits of machinery; some more equal distribution of the products of labor; some way that those who want to work can find work. It is a sad thing when a million men are idle; when in times of peace and abundant harvests the people are growing poorer.

There is something wrong somewhere, and we should hasten to find the wrong and correct it. I believe it can and will be done, and done peacefully. We should none of us be the enemies of wealth nor the enemies of corporations, but friends of both; they are imperfect forms of the good. It is of the abuses of these mighty forces that we should complain. It can do no good to cry out against the rich; the evil is deeper than the individual; it is in a condition of things of which the individual takes advantage, and then uses the advantage to enlarge and continue the condition.

The remedy must be found in a larger understanding of the laws of labor and capital and business; in wiser legislation; in some form of mutualism, of reciprocity, that will lessen the waste and strain of competition that is wearing out the young and breaking down the old. Could we have this, it would be easy, with the augmented forces of this age, to drive out poverty, to bring in plenty; to reduce the hours of labor; to give the toiling millions time for rest, for social and moral culture.

All this is easily possible for the next century, but to reach it the partial must give place to the perfect; man must become the friend of man, the helper of man; the strong must bear the burdens of the weak; a great altruism, living for others, must become the enthusiasm, the inner God, of right, of justice, of love, of humanity. Bellamy's "Looking Backward" is a dream; a vision; a dream born out of the forward looking of hope. Donnelly's "Cæsar's Column" is a dark, dread prophecy of possible destruction. Which shall it be? That is for you and me and the millions to say; to say by being and doing the right; by lifting up and living for lofty ideals, ideals of liberty and justice; Christ-ideals of love to man and God. O young men, young women, you whose lives must run on far into the new century, help undo the wrong; help bring in the great years of the good. O beautiful world of the perfect social order, where work will be glad and want unknown; where laws shall be just and duty a joy; where all shall be free in the great law and life of love; where illumined minds and purified hearts shall walk in the light of truth and rejoice as they near the shores immortal. Beautiful world of the perfect! for thy coming we work and wait, we pray and hope.

The newspapers announce that Dr. G. Stanley Hall, president of Clark University, has lately made investigations regarding the things which most excite fear in people. The results show that in the country at large, lightning, as present in thunder-storms, is the most dreaded thing in nature. An examination into the actual warrant for this fear shows that the danger of lightning to human life has been very much exaggerated. The weather bureau statistics show that for the four years, 1890 to 1893, inclusive, there were 784 deaths in the country from lightning, or an average of 196 a year. H. F. Kretzer of St. Louis made a careful record from 200 newspapers for five years ending in 1888, which showed an average of 205 deaths per year from lightning. Considering that New York City alone shows nearly 1,500 accidental deaths yearly, the danger from lightning assumes very small proportions. The investigation also reveals other interesting facts. First, the danger from lightning is five times less in the city than in the country; besides, a stroke of lightning is not always fatal. It is shown that of 212 persons struck by lightning, only 74 were killed. From all this it would appear that there is small reason for persons to be terrorized by the fear of thunder-storms.—*The Voice.*

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.—Behold, I give unto you power, and nothing shall by any means hurt you.
MON.—Lend, hoping for nothing again.
TUES.—Woe unto you when all men shall speak well of you!
WED.—When the unclean spirit is gone out of a man, he walketh through dry places seeking rest.
THURS.—Take heed that the light which is in thee be not darkness.
FRI.—What is a man advantaged if he gain the whole world and lose himself?
SAT.—Did not he that made that which is without, make that which is within also? —JESUS.

Heart's Music.

The song-sparrow's exquisite warble
Is born in the heart of the rose,
Of the wild-rose, shut in its calyx,
Afraid of belated snows.

The trees have the winds to sing for them;
The rock and the hill have the streams;
And the mountains the thunderous torrents
That waken old Earth from her dreams.

He will give us an equal welcome,
Whatever the tribute we bring;
For to Him who can read the heart's music
To blossom with love is to sing.

—LUCY LARCOM.

Bobby.

There was a little boy in Chicago named Bobby. He went to a free kindergarten. One morning when they were playing "occupation," Bobby was chosen to decide what should be made. The children gather in a circle and sing a song which tells about what is to be done. Bobby chose to have barrels made. So they went round and round, singing the song about barrels. Then they stopped and pretended to be putting the hoops on the barrels. When they were done, the teacher asked Bobby what was to be put in the barrels. He said, "Beer"; for Bobby's papa kept a beer-saloon.

"O, dear!" said the teacher. "I am sorry to hear that. What shall we do? I am afraid none of us can taste your beer, Bobby, when you offer it, because we do not drink beer." Then she asked all the assistant teachers, and they said no, they could n't take any; and ever so many of the children said they could n't, either. So then Bobby changed his mind, and said he would have apples put in the barrels. Then the children went to work pretending to fill the barrels with apples. Then Bobby played fill a basket from the barrel, and went round with it, offering each teacher and scholar some. Each one pretended to take an apple, and Bobby was happy.

That afternoon, when he was in his father's beer-cellar, he suddenly began to cry, and, pointing to the barrels, said: "They ought to be filled with apples. Teacher won't take any, and Willie won't, nor Mamie, nor lots of 'em. Fill them with apples, father; do!"

His father could not understand what he meant, but Bobby was very much in earnest, and talked about it for days and days. He was the only child his father had, and his father and mother loved him. One day, six months after the barrels had been made in the kindergarten, his teacher came to call on Bobby, and he brought her a basket of apples, with his face all in smiles. "The barrels are full of them," he told her, and his mother laughed and said: "You don't understand. Bobby made such a time about the barrels being full of beer, and not being able to give any to his teachers or his school friends, that at last his father, to please him, got rid of the beer, and has his barrels filled with apples and potatoes. He has gone into the grocery business, just to please Bobby. And he is doing well, and I 'm very glad of it. I did n't like the beer, either."

This is a true story. It happened in Chicago a few years ago. The lady who taught the kindergarten and visited Bobby told me about it.—*The Pansy.*

A Horse Who Reasoned.

One day as I was driving along at a slow trot over a smooth, lonesome road, I had dropped the reins over the buggy-apron and was becoming quite interested in the reading of a newspaper, when my horse suddenly stopped. I looked all around and over him, but could see nothing wrong, so I said, with some emphasis, "Get up, Frank!" but he still stood, and kept throwing his head up and down.

As I sat there with the paper in my hand, I looked again, and especially to the bridle, but saw nothing wrong. I now, without taking up the reins, took the whip from its socket, and, giving him a sharp cut, repeated my command to go along. This undeserved punishment nettled him very much, but still he would not move forward. After standing for a few moments, as if in deep thought, he suddenly turned to the right until the wheel on that side touched the buggy. Then again he stood stock-still, only throwing his head as before. I now took up the reins and pulled with the left hand to bring him back into the road, when, to my astonishment, I found that the rein on that side, which had been fastened with a snap, was unsnapped.

When I got out to fasten it, Frank squealed. I believe a horse never squeals unless he is excited. I never heard Frank squeal before; but now he not only squealed, but shook the head, pawed the ground, and manifested his delight by every means that he could command. As we afterward moved along homeward, several times, as the thought would come to his mind afresh, he shook his head and squealed for joy.

When such evidences of thought and purpose, such humor and intelligence, are seen in horses, the line of demarcation between animal instinct and human reason becomes almost obliterated. Frank had decided that by turning to the right the left rein would have to be pulled to get him back into the road, and that then I should discover the rein to be unfastened. He certainly had reasoned, and reasoned intricately too.—*Youth's Companion.*

Beware of being a parrot. Nine hundred and ninety-nine men in a thousand are parrots. Poll-parrots. What the world says, they say, without ever grasping its sayings.

Reading spreads facts, like manure, over the surface of the mind; but it is thought that plows them in.—*Notes of Thought, by Charles Baxter, M.P.*

A 20-page Weekly.

THE NEW UNITY

$2.00 per Annum.

...PUBLISHED FOR...

THE UNITY PUBLISHING COMPANY,

—BY—

ALFRED C. CLARK, 185 DEARBORN STREET, CHICAGO.

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Changes of Address.—When a change of address is desired, both the new and the old address must be given and notice sent one week before the change is desired.

All Letters concerning the Publishers' Department should be addressed to Alfred C. Clark, 185 Dearborn Street, Chicago, Ill.

Editorial.—All matter for the Editorial Department should be addressed to Jenkin Lloyd Jones, 3939 Langley Ave., Chicago, Ill.

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THE BIRD AT PRINCETON.—A private letter from a faithful friend of THE NEW UNITY says: "You will be glad to know that Bird-day was observed in Princeton schools, and that in our own town (Buda) we are to have, 'Using Birds as Ornaments on Our Hats,' as our subject before the woman's club, and I will see that several articles that have appeared in THE NEW UNITY will be read. There is a growing sentiment among my acquaintances against this use, and THE NEW UNITY has done much toward making this sentiment. I once wore a bird, but now I would be ashamed to do so."

CHICAGO.—Perhaps THE NEW UNITY can find space in its valuable columns for a few words in regard to The Church of the Soul. Our year of work, though, like many another church, hindered somewhat by the hard times, has yet been most fruitful. The soul-teachings have been listened to with great interest, not only by the immediate members, but by many who have come in unaware that they would find just what they had longed for and failed to find in the regular orthodox churches. The work of the church for the year is ended, and our pastor goes to other fields for the summer, followed and attended by the love and blessing of her congregation.

Yours fraternally, MARY M. HAIRE.

. . . Mr. Jones delivered the last sermon of the season last Sunday on "The Inspirations of the Free Church" at All Souls Church. The fragrance of the abundant roses was heightened by the knowledge that they came hither from the far-off garden of an ever-loyal nonresident member of the church, Mrs. S. C. Shea of Danville, Ill.

MANISTEE, MICH.—Rev. George W. Buckley of Battle Creek occupied the pulpit here, Sunday, May 30th, and delivered two able sermons on the "Conservative and Radical" and "Is Life Worth Living?" The young people have secured a room on Main Street, which they will name "Unity Rest Room," and which they will furnish with chairs and couches and throw open to the public during the Fourth of July celebration, which, in our enterprising town, is to continue for three days. Light refreshments will also be served. Rev. T. P. Byrnes has been secured, by the committee in charge, to deliver the address during the coming Fourth of July celebration.

STURGIS, MICH.—Rev. T. P. Byrnes of Manistee delivered the Memorial Day address to the Grand Army post of this city, on Monday, May 31st. The day was fine, and a large concourse of people gathered to join in the beautiful service commemorative of the heroic dead. An interesting service took place on Sunday, May 30th, which illustrates the growing spirit of fraternity among the churches. At the memorial services in the Baptist Church, on Sunday, May 30th, the Baptist, Methodist, Presbyterian, and Unitarian ministers all took part in the service. While here Mr. Byrnes preached for the Unitarians on Sunday evening, taking for his theme "The Kingdom of God Within." The foundations of the liberal movement were solidly and securely laid by Rev. George W. Buckley, and the faithful band are now waiting for the return of prosperity, when they will be glad to revive the work here again.

LITHIA SPRINGS—THE SEVENTH ANNUAL ASSEMBLY.—Brother Douthit is forehanded, and is already out with a most attractive outline of the exercises at this assembly, which is to be held August 5–23, nineteen days of high work. Colonel John Sobieski is to have charge of the platform exercises. Arrangements have been perfected for two hundred tents on the ground. Among those already positively listed are DeWitt Talmage, J. G. Woolley, Sam Jones, Hon. William E. Mason, Dr. Carlos Martyn, Rev. W. W. Fenn, Mrs. Sunderland, and a great many other good and hard workers in the field of temperance and reform. The editor of THE NEW UNITY congratulates the managers, and regrets that he cannot be on the list.

NEBRASKA.—The State University of Nebraska was in luck this year, for it had Edward Everett Hale as its orator, who reports in the *Register* that he found himself very near to the center of the republic, and he glories in the university that confers its honorary degrees upon the young men who have done something, or are engaged in the great work—the man who applies himself to hydrographical signs for the benefit of the state, the one who has gone to the Argentine Republic to fight the plague of grasshoppers. En route Mr. Hale preached for Mr. Mann at Omaha, and delighted a great audience by reading the deathless story of "The Man Without a Country."

MEADVILLE, PA.—Anniversary week seems to have been an auspicious one at Meadville this year. Charles G. Ames was the preacher. Mr. A. J. Coleman of this year's class, and Mrs. Adelaide

A. Chaflin of last year's class, were ordained, and there were nine graduates. The church at Meadville is about to be renewed to the extent of $2,500, but not only Meadville but many others, mourn the death of Mrs. Francis Shippen Hudeikoper, the widow of Mr. Edgar Hudeikoper, a woman enshrined in the grateful memory of a long line of Meadville graduates.

BUFFALO, N.Y.—The Second Unitarian Church, known as the Parkside, was recently dedicated, Mr. Gannett of Rochester, and Mr. Calthrop of Syracuse, taking part. The rejoicing of the Unitarian household of Buffalo must be saddened by a call from All Souls Church, New York, to Rev. T. R. Slicer of the parent church, to become the successor of Dr. Bellows.

ITHACA, N.Y.—The Universalists and Unitarians of this vicinity are gravitating towards a common Cayuga Association. Rev. O. M. Hilton, pastor of the Auburn Universalist Church, seems to be the mover in that direction.

ANDOVER, N. H.—The students of Proctor Academy held their graduating exercises on Friday, June 4th. It was the fourteenth class which has graduated since it came under the management of the Unitarian Educational Society. The school was first established in 1848.

The Association of the Graduates held a meeting after the graduation exercises, and chose officers for the year.

A meeting of the trustees was also held, which took necessary action relative to the school for the coming year, which will be continued in charge of Rev. J. F. Morton.

A CENTENARIAN.

An English Physician Thinks Every One Should Live 110 Years.

Sir Benjamin Richardson, the distinguished English physician and writer, says that seven out of every ten sound and reasonable people ought to live to be 110 years old, and would do so if they "took care of themselves."

The fact that there have been centenarians, and that some are still living in every country of civilization, is proof that the human machine is capable of lasting as long as Sir Benjamin says it ought to last.

A scientist who has studied the question of longevity for years discovered that coffee-drinkers as a rule broke down early in life, and seldom if ever reached the 100 mark. He attributed this to the poisonous alkaloids in the berry and at once turned his attention to the discovery of a beverage that would taste the same as the coffee, but be a food instead of a stimulant. He was successful in preparing a number of grains which produce a beverage that has the rich, deep, seal-brown color of Mocha, and the taste of Java Coffee. This new drink has all the food-properties of the grains and rebuilds the lost gray matter in the nerve-centers, preventing paresis and nervous prostration.

A number of the best physicians in the country have made experiments with this new coffee, which is called Postum Cereal Food Coffee, and are now not only using it in their own families, but in the cure of patients by the use of Postum in place of coffee.

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	42 00

Theosophical Convention.

The eleventh annual convention of the American section of the Theosophical Society will be held in Chicago, at the Athenæum Building, commencing Sunday, June 27th, at 10 A.M. Unusual interest will attach to this convention, owing to the presence of several notable Theosophists, including Mrs. Annie Besant and Countess Wachtmeister. On Sunday evening a free public meeting will be held in Steinway Hall, at which addresses will be made by different speakers. Mrs. Besant will deliver a lecture on "Man and His Invisible Bodies," on Monday night, June 28th, at Central Music Hall. The lecture will be illustrated with stereopticon views, showing some of the recent scientific researches in etheric vibrations, with special reference to so-called thought-forms, concerning which a noted French scientist, Dr. Baraduc, has made startling discoveries. On Wednesday evening, June 30th, Mrs. Besant will also lecture at All Souls Church on "Man, the Master of His Destiny." Mrs. Besant is by far the ablest living exponent of theosophy, and her coming to Chicago will arouse much interest among the students of advanced thought.

THE GREENACRE SUMMER SCHOOL.—The announcements that come of the work to be done at Greenacre this summer are of a most interesting and varied character. Science, comparative religion, literature, are to receive extended attention. The prospectus of the Monsalvat School of Comparative Religion is before us. It is to begin August 29th and continues until September 2d, Dr. Lewis G. Janes, director. This programme is unique, in that the Vedante philosophy, Buddhism, Zorastrianism, and the Jane religion are to be expounded from the within by friends and believers—those who have inherited their understanding and appreciation. This of itself is an attraction, for however much blindness may go with this inside love, it is necessary to correct the blindness of outside prejudice. This is a programme to be filed. Copies can doubtless be obtained by addressing Dr. L. G. Janes, Brooklyn, N. Y.

Old and New.

A Lighthouse Girl.

Gustav Kobbé writes a paper on "Heroism in the Lighthouse Service," for the June *Century*. Mr. Kobbé says: "Several of the violent storms that have whirled over Matinicus Rock have tried the fortitude of the little band of faithful watchers upon it. One of these watchers, Abby Burgess, has become famous in our lighthouse annals, not only for long service, but also for bravery displayed on various occasions. Her father was keeper of the rock from 1853 to 1861. In January, 1856, when she was seventeen years old, he left her in charge of the lights while he crossed to Matinicus Island. His wife was an invalid, his son was away on a cruise, and his other four children were little girls. The following day it began to 'breeze up'; the wind increased to a gale, and soon developed into a storm almost as furious as that which carried away the tower on Minot's Ledge in 1851. Before long the seas were sweeping over the rock. Down among the boulders was a chicken-coop which Abby feared might be carried away. On a lonely ocean outpost like Matinicus Rock a chicken is regarded with affectionate interest, and Abby, solicitous for the safety of the inmates of the little coop, waited her chance, and when the seas fell off a little, rushed knee-deep through the swirling water and rescued all but one of the chickens. She had hardly closed the door of the dwelling behind her when a sea, breaking over the rock, brought down the old cobblestone house with a crash. While the storm was at its height the waves threatened the granite dwelling, so that the family had to take refuge in the towers for safety; and here they remained, with no sound to greet them from without but the roaring of the wind around the lanterns, and no sight but the sea sheeting over the rock. Yet through it all the lamps were trimmed and lighted. Even after the storm abated, the reach between the rock and Matinicus Island was so rough that Captain Burgess could not return until four weeks later.—*Boston Transcript.*

Special Chautauqua Lake Excursion

Via the Lake Shore & Michigan Southern Railway, July 2; $14 for the round trip. Return limit, thirty days. Call at City Ticket Office, 180 Clark Street, for further information, or address C. K. Wilber, A. G. P. A., Chicago.

Origin of Ballads.

Ballads sprang from the very heart of the people, and flit from age to age, from lip to lip of shepherds, peasants, nurses, of all the class that continues nearest to the state of natural men. They make music with the plash of the fisherman's oars and the hum of the spinning wheel, and keep time with the step of the plowman as he drives his team. The country seems to have aided man in their making; the bird's note sings in them, the tree has lent her whispers, the stream its murmur, the village bell its tinkling time. The whole soul of the peasant class breathes in their burdens, as the great sea resounds in the shells cast upon the shores. Ballads are a voice from secret places, from silent peoples, and old times long dead; and as such they stir us in a strangely intimate fashion, to which artistic verse can never attain.—*Andrew Lang.*

Sears, Roebuck & Co. of Chicago, in our advertising columns this week, outdo all previous announcements in actually making a present of $6 to those of our readers who send at once for their "Catalogue No. 75 B." As this firm is entirely reliable, advantage should be taken of this offer, by sending for the catalogue now. In ordering goods from Sears, Roebuck & Co. on this proposition, no money is required in advance, the goods being sent C. O. D., with privilege of examination at your express office before paying, and the $6 due-bill is applied as a credit on any suit that may be ordered. The due-bill is good until January 1, 1898, thus allowing plenty of time after receipt of catalogue to select the style and quality of suit desired.

The examiner wished to get the children to express moral reprobation of lazy people, and he led up to it by asking them who were the persons who got all they could and did nothing in return. For some time there was silence; but, at last, a little girl, who had evidently reasoned out the answer from her own home experience, exclaimed, with a good deal of confidence, "Please, sir, it's the baby."—*Tit-Bits.*

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